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BOOK REVIEWS.

INTERNATIONAL POLITICS. By *C. Delisle Burns*. London: Methuen and Co. Pp. x, 189. Price, 5s. net.

Mr. Delisle Burns has written a very readable description of international politics and indicated the principal problems calling for solution which the contact of cultures and of political and commercial rivalries has produced. Though Mr. Burns gives us a clear account of the facts of the international situation as they will appear to a dispassionate observer, and this is valuable work, there is no serious attempt made to trace the psychological antecedents of existing conditions. That is to say, Mr. Burns makes it obvious that national prejudices are frequently ridiculous, and diplomatic practices fraudulent, but we are not made to understand how it happens that the average good father may become a hypocrite when acting as a state official abroad, or good neighbors show an habitual lack of sympathy toward foreigners. The author, too, has a tendency to see in all national policy the deliberate design of ministers fully conscious of their aims and the consequences of their actions. In spite of these psychological defects Mr. Delisle Burns's book should form a useful introduction to the study of world-problems. (In a second edition the foot-note quotations from French sources will need careful revision.)

FRANK WATTS.

WHAT RELIGION IS. By *Bernard Bosanquet*. London: Macmillan and Co., 1920. Pp. xii, 81. Price, 3s. 6d. net.

In this sincere little book Dr. Bosanquet attempts to express with simplicity and directness what appear to him to be the distinguishing marks of a true religion. "Whenever a man is so carried beyond himself," he says, "whether for any other being, or for a cause or for a nation, that his personal fate seems to him as nothing in comparison to the happiness or triumph of the other, there you have the universal basis and structure of religion."

Dr. Bosanquet does not, however, approach his subject in this wide and generous spirit straight away, and consequently those prejudiced readers for whom the traditional terms of Christian theology—sin, salvation, justification by faith, suffering, etc.—have an alien or hostile sound may find it difficult to get beyond the first few pages. To those, however, for whom such terms have a friendly and intimate meaning Dr. Bosanquet will appeal from the start with genuine power. We should have recommended an approach to the subject through the spirit of the last chapter rather than through that of the first, for here we find ourselves at a common meeting-point away from which the non-Christian might be led with greater success through the more uninviting by-ways (where the theologians throng) to the peace which is beyond.

FRANK WATTS.